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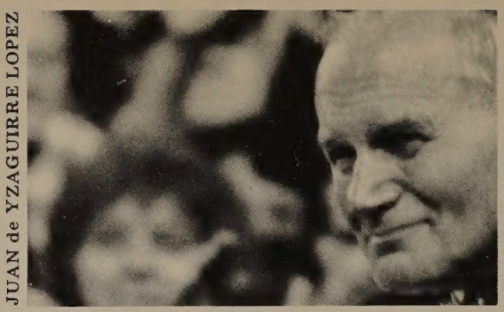
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1 *John Paul II in the U.S.: a program of life that continues.*

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3 *The final part of Chiara Lubich's artic on the life of Mary and our life .*

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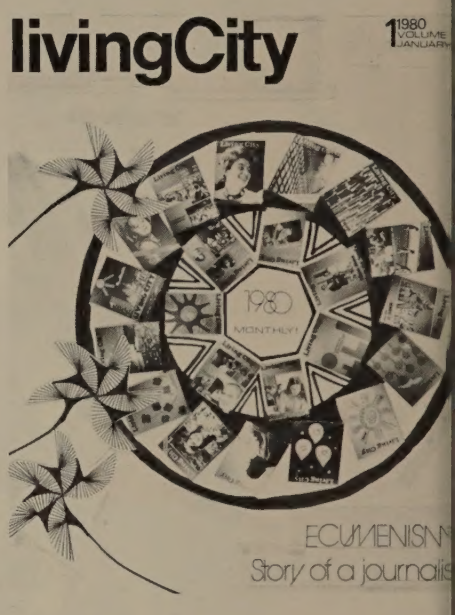

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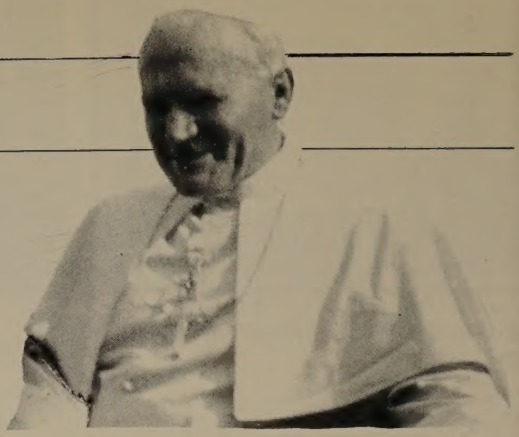
A program of life

POPE JOHN PAUL II IN THE U.S.

AT HARLEM CHURCH

"I welcome this opportunity to be with you and to speak to you, and through you to extend my greetings to all Black Americans."



We continue the publication of excerpts from the talks given by Pope John Paul II during his visit to the United States last October. His words are unforgettable, and as we said in the previous issue, a program of life to ponder, cherish and fulfill.

WILLIAM I. KAUFMAN

REJOICE!

I come to you as a servant of Jesus Christ, and I want to speak to you about him. Christ came to bring joy: joy to children, joy to parents, joy to families and to friends, joy to workers and to scholars, joy to the sick and to the elderly, joy to all humanity. In a true sense, joy is the keynote of the Christian message and the recurring motif of the Gospels. Recall the first words of the angel to Mary: "Rejoice, O full of grace, the Lord is with you" (Lk 1:28). And at the birth of Jesus, the angels announced to the shepherds: "Listen, I bring you news of great joy, joy to be shared by all people" (Lk.2:10). Years later as Jesus entered Jerusalem riding on a colt, "the whole group of disciples joyfully began to praise God at the top of their voices. 'Blessed is the King who comes in the name of the Lord!' " (Lk.19:37-38). We are told that some Pharisees in the crowd complained, saying: "Master, stop your disciples." But Jesus answered: "I tell you, if they were silent, the very stones would cry out" (Lk.19:39-40).

Are not those words of Jesus still true today? If we are silent about the joy that comes from knowing Jesus, the very stones of our cities will cry out! For we are an Easter people and 'Alleluia' is our song. With Saint Paul I exhort you: "Rejoice in the Lord always, I say it again, rejoice" (Phil.4:4).

Rejoice because Jesus has come into the world!

Rejoice because Jesus has died upon the cross!

Rejoice because he rose again from the dead!

Rejoice, because in baptism, he washed away our sins!

Rejoice because Jesus has come to set us free!

And rejoice because he is the master of our life!

But how many people have never known this joy? They feed on emptiness and tread the paths of despair. "They walk in darkness and the shadow of death" (Lk.1:79). And we need not look to the far ends of the earth for them. They live in our neighborhoods, they walk down our streets, they may even be members of our own families. They live without true joy because they live without hope. They live without hope because they have never heard, really heard the Good News of Jesus Christ, because they have never met a brother or a sister who touched their lives with the love of Jesus and lifted them up from their misery.

We must go to them therefore as messengers of hope. We must bring to them the witness of true joy. We must pledge to them our commitment to work for a just society and city where they feel respected and loved.

And so I encourage you, be men and women of deep and abiding faith. Be heralds of hope. Be messengers of joy. Be true workers for justice. Let the Good News of Christ radiate from your hearts, and the peace he alone gives remain forever in your souls.

My dear brothers and sisters in the Black community: "Rejoice in the Lord always, again I say rejoice."

(St. Charles Borromeo Church New York, October 2, 1979)

AN ASPECT OF THE FOCOLARE MOVEMENT'S SPIRITUALITY BY ITS FOUNDRESS

MARY THE MODEL OF PERFECTION

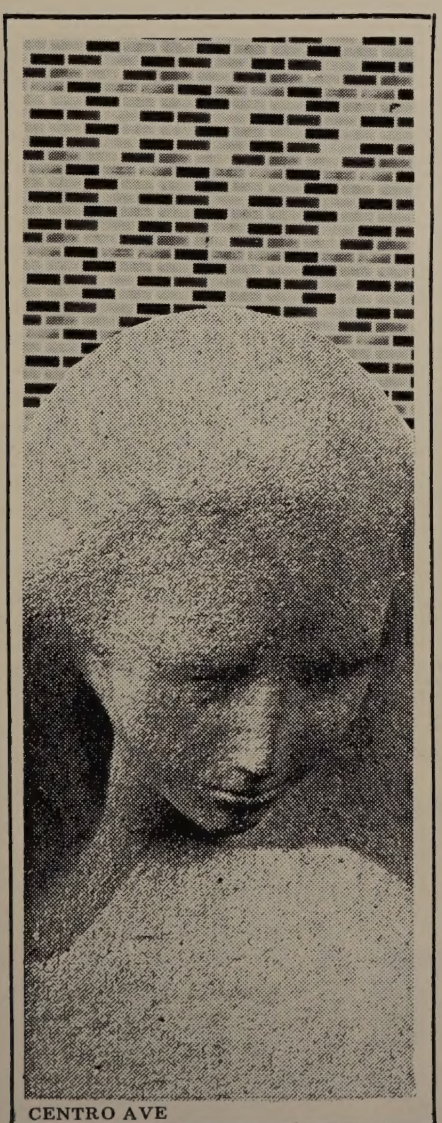
PART III

In Living City, volume 18 numbers 5 and 6, we published the first two parts of this article by Chiara Lubich in which she speaks of Mary as the model of perfection. The various steps in the life of Mary on earth can be an object of reflection for us in order that we may also live well the different moments of our own spiritual life.

We found precious guidelines for our life in the Annunciation, the visit to Elizabeth, the birth of Jesus, the flight into Egypt, the finding of Jesus in the Temple, and finally the period when Mary lived together with Jesus in Nazareth while he was growing in age, wisdom and grace.

The following lines concern the latest steps in Mary's life and deal with the experience of suffering, not so much physical, but spiritual.

At about thirty years of age Jesus began his public life drawing Mary as well as the apostles along with him. Those were years in which Jesus spoke words of eternal life, performed miracles, and formed the disciples for his Church.



CENTRO AVE

In the development of a person's union with God, of which we have spoken earlier, the voice of Christ within his or her soul grows stronger as time passes.

A person's task, then, is to listen to what Christ clearly asks of him or her and follow Him.

This is already a very advanced stage in the spiritual life and since our Movement is young, perhaps not many have yet reached or passed this point. From now on, therefore, I prefer to continue making a comparison between the life of Mary and that of the saints who are recognized as such by the Church.

The saints, too, have gone through experiences similar to Mary's in this moment of her life. The voice of God, which was overpowering because of Christ's living more fully in their soul, led them to follow Him. Consequently, they spoke and wrote words that have a taste of eternal life. Their words kept inspiring, drawing and converting people to God in every age and time.

As a result, countless miracles followed. Many of them had a great number of disciples who followed the divine inspiration given to the saints by God. They founded the many religious orders which are precious treasures of the Church.

But let us concentrate on the moment of "Mary's immolation." At the foot of the cross she hears Jesus say, "Woman, this is your son." And to John, "This is your mother."[1] It is for her the climax of suffering.

At the moment of the Annunciation, God seemed to be changing Mary's plans on her life, asking her to become a mother, even though virgin. At the foot of the cross, Jesus seemed to be dispensing Mary from her divine maternity to have her become the mother of John, a man like anyone else, who, for Christ, represented all of us. Mary, in a well of suffering, whose depth is beyond measure, gave up in that moment, the fruit of her womb, Jesus. We can say that she "lost" the very design of God on her life. She is the "desolate," standing alone. It was for her, the so-called "dark night of the spirit," and the cry of Jesus, "My God, my God, why have you forsaken me?"[2] seemed to re-echo in her heart.

Mariologists affirm that this is where Mary unfolds the plan that God had on her life. Here it is fully accomplished because here, one with Christ, she unites her passion with His for the redemption of mankind. This is the price at which Mary acquired her universal maternity.

Going back to the saints, we see that their life has many facets and often Jesus makes them go through the same trials over and over again.

One thing is certain, when it is the will of God for saints to give life to something new in the Church, God generally sends them trials, characteristic of the mystics, trials which are long in duration and comparable to hell. Their purpose is to manifest to these founders who they are — "useless and unfaithful servants" — and who God is, showing clearly that it is He in them who gives life to what they founded. With these trials, called "the dark night of the spirit," God prepares the saints to be detached from their foundations, up to the moment when somehow he asks them to give them up. I think this is a suffering that cannot be understood unless it is experienced. In these moments only Mary in her desolation can be of light to the soul. The saints learn from her to stand firm at the foot of the cross, saying their "yes" as she did.

I think it is only after this trial that the saints begin to exert an influence, through the charism received from God, not only on the followers, but on the entire Church. In a certain way they become small images of Mary, i.e., mothers and fathers of many Christians, almost as if they participated in her universal maternity.

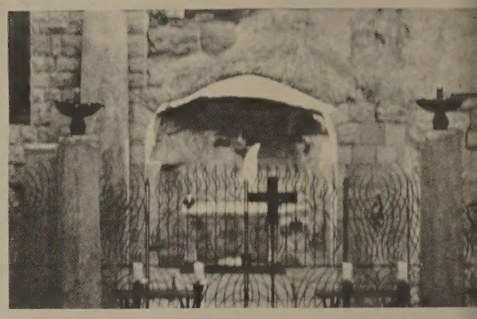
After the death of Jesus, Mary remained on earth. The time in which she had followed Jesus in his public life was in the past. In the Cenacle she was now the central spiritual force among the apostles while they awaited the coming of the Holy Spirit. Mary, in a certain sense, took Jesus' place.

Something similar occurs when the saints have reached the apex of their spiritual life, the so-called "transforming union." Finally they can say, " . . . and I live now not with my own life but with the life of Christ who lives in me."[3] St. Teresa of Avila said that only then can Christians truly call themselves by that name.

All of this, Mary teaches us. Our sanctification is the will of God. May Mary help us to attain it for the sole glory of God.

View of Nazareth.

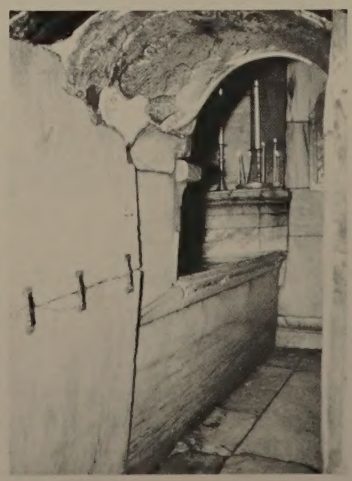
JOSEPH SIEVERS



Nazareth. Crypt of the Church of the Annunciation built on the site where it is believed that the Annunciation took place.

From Nazareth to Jerusalem, from the Annunciation to the death of Jesus, Mary's life was a continuous yes. In the three installments of this article Chiara Lubich described how we can follow her step by step, thus growing in our union with God.

View of Jerusalem and the Holy Sepulchre.



◀UNITED NATIONS

1) Jn 19:26-27 2) Mk 15:34 3) Gal 2:20

MOTHER TERESA

an intrepid messenger of the love of Christ

Interview

Mother Teresa of Calcutta, "an intrepid messenger of the love of Christ," in the words of Paul VI and "a little intrument in God's hands," in her own words, is the contemporary woman who received more international awards than anyone else.

In 1971 she received both the Jawaharlal Nehru Award and the First John XXIII Peace Prize. These were followed by the Splendid Lotus Award from the Indian government, an award from the Joseph P. Kennedy Jr. Foundation, the Templeton Prize for Progress in Religion and the Balzan Prize for Humanity, Peace and Brotherhood. Last October, the 1979 Nobel Peace Prize was added to this impressive list of well-deserved awards. The Nobel committee in announcing its decision to choose Mother Teresa over 56 candidates placed special emphasis on "the spirit that has inspired her activities and which is the tangible expression of her personal attitude and human qualities."

Lia Carini Alimandi, a staff writer for Città Nuova, the Italian magazine of the Focolare Movement, recently interviewed Mother Teresa on the occasion of her visit to her Sisters in Rome. The interview is brief, yet very deep.

Q. Mother Teresa, what determined your decision to work with the poor?

A. It was a sentence of the Gospel, "In so far as you did this to one of the least of these brothers of mine you did it to me."

Q. According to you, which should be the attitude of those who want to serve the poor?

A. In order to love the poor, we must first know them. And to know them means to know God. Then we must live with the poor: and to live with them means to live with God. Lastly, we must give our hearts in order to love them and our hands to serve them.

Q. Do you mean that these are the necessary requirements to be in God's service full time?

A. Yes. However, everything starts from prayer. Without asking God for love, we cannot possess love, and all the less are we able to give it to others. Give our hearts to love the poor and our hands to serve them: this is all. Nothing else is necessary. What counts in life is not to accomplish a lot or all that is to be done, but to be ready for anything; to have the conviction that in serving the poor we serve God; to have the intention of being available to the poor. One no longer wonders then, "How should I act? What should I do?" He or she acts spontaneously, naturally. God made himself the bread of life, and at the same time he made himself hunger ("I was hungry, I was thirsty, I was sick and lonely . . . ") It becomes easy to understand. We all know what bread is, we all know what hunger means.

God is love. He loves you and me. If we love others as he loves us, you see, it becomes evident that Christ is in those who are poor and lonely. . . . The certainty of this reality is boundless in me.

Q. You said that everything starts from prayer. Do you think that it is difficult to pray in today's hurried world where so little time is left for prayer?

A. We do not have to interrupt our work in order to pray. It is neither always possible, nor necessary to recite words or meditate, and not even to feel that we are speaking to God. Moreover, the feeling of God's presence would only serve for our own satisfaction. But if we love with pure love, if we love everyone, in particular the poorest people, it is like praying twenty-four hours a day.

Q. Why did you choose India as the place to start your work? Perhaps because India is so poor?

A. In India people live and die in hunger. There, even a small fistful of rice is precious. But in the world there is another kind of poverty: that of those who do not know how to suffer, and give in to despair. This poverty of heart is often more difficult to relieve and defeat. The poor people whom we gather each day are those whom society rejects and abandons. We try to give human dignity back to these people. As children of God they have a right to it. We take great care of the dying. I am convinced that even one moment is enough to ransom an entire miserable existence, an existence perhaps believed to be useless. All souls are precious to Jesus, who paid for them with his blood.

Q. You prepared thousands to die. What would you suggest people do in order to save their souls?

A. Love God. And before everything else, pray, because the fruit of prayer is faith, the fruit of faith is love, and the fruit of love is service.

A startling call

BIOGRAPHY

Born August 27, 1910 at Skoplje, Yugoslavia to a family of Albanian farmers, Agnes Gonxha Bojaxhiu attended public schools. At twelve she felt for the first time the vocation to dedicate herself to the poor. "It was a very private thing and it concerned me alone, it was not a vision, it was simply a calling." Simply a calling, yet it was startling, as Mother Teresa herself admits when she tells her story.

For years she aspired to become a missionary. At eighteen she entered the order of the Sisters of Loretto at Rathfernham, Ireland. After her novitiate, she was assigned to India. It was the year 1929, Agnes had become Sr. Teresa and she was "the age in which one hopes to climb the heights of heaven." In Calcutta she taught geography in a school for affluent Indian girls for twenty years.

September 10 1946 was a very important day for St. Teresa; she and her daughters will remember it as the "day of inspiration." While traveling by train to Darjeeling, "a call within the call" came. "The message was clear, I was to leave the convent and help the poor while living among them. It was a command. Not to obey would have meant to betray my faith."

On August 1, 1948 she obtained permission from Pius XII to leave her convent. She first took a course in peadiatric medicine and then, at Patna in Bihar, worked in the American Medical Mission Hospital. Later she returned to Calcutta, ready to start her new mission. She substituted the habit of the Sisters of Loretto with the blue- edged white cotton sari of the poor women of Bengali.

Misery was everywhere. Refugees from East Pakistan overflowed the city. The same year Abbé Pierre began in France the Emmaus project for homeless and hopeless outcasts. He was a friend of Mother Teresa and followed her work closely. He recalled: "She was alone, completely alone. She took sponge and pail, stooped down to the first dying man she found abandoned on the sidewalk, washed him, gave him to drink and then went on to the next."

In India many die on the streets. It is an every day sight to which people hardly give notice. Mother Teresa, though, was convinced that the "biggest disease today is the feeling of being unwanted, uncared for and deserted by everybody." Consequently she plunged into the fray without sparing herself: with a small crucifix as her weapon.

"After several days" – Abbé Pierre continued in his recount – "Mother Teresa's former students who dearly loved her, heard people commenting, 'Sister Teresa has lost her mind.' They immediately went to look for her, touring the slums in their luxurious cars. As soon as they found her they begged her, 'Enough of this, Sister Teresa. Return with us.' She refused. One of those girls decided to join her. She was the first volunteer. Then, little by little, others came."

In October 1950, the Church approved the order founded by Mother Teresa with the name Missionaries of Charity.

Next Mother Teresa started a school for abandoned children, in a slum of Calcutta. She set up a bench or two under a prune tree and the classroom was ready. She gathered her half-naked pupils, washed, fed them, gave them medical treatment, and then started teaching. The dusty earth was her blackboard, and a stick her writing tool. The first day there were twenty-one students; the following day the number doubled. Once a Protestant woman approached her, "Mother, when you speak of heaven, let me also listen."

The school was only the first of many initiatives to come. One day, walking through the streets, Mother Teresa saw a woman in agony: rats and maggots had been feeding on her. She gathered her up, brought her to the nearest hospital where she died in her arms. On the same day she decided to give to as many dying people as she could, the possibility of dying surrounded by gestures of love. She immediately sought a place of shelter. She was provided with a building formerly used to host the pilgrims of Calcutta's most famous temple to Kali, the goddess of destruction. Within twenty-four hours one hundred and fifty dying persons were carried there. It was 1954.

Drawing by Tommaso Giannotta

"WHAT COUNTS
IS NOT WHAT WE SAY,
BUT WHAT GOD SAYS THROUGH US.
ALL OTHER WORDS ARE USELESS.
WORDS THAT DO NOT GIVE THE LIGHT OF CHRIST
INCREASE THE DARKNESS."

Today Mother Teresa has thirty-two "houses for the dying" and sixty-eight leprosariums scattered all over the world. In India alone her Missionaries of Charity assist over 50,000 lepers. In eighteen Indian cities she has set up 150 centers for the care of children. She also succeeded in finding adoptive parents for abandoned babies. In more than thirty years of activity, Mother Teresa, now 69, has saved and helped hundreds of thousands.

The convent where she lives in Calcutta is a modest building at 54 Lower Circular Road. There, sick people, drug addicts, alcoholics, handicapped, and abandoned babies have found and continue to find refuge and care. Countless are those who have been prepared to work and live with dignity. The house is not only the center of Mother Teresa's foundations in India, but the motherhouse for her sisters in Venezuela, Peru, Tanzania, Ceylon, Australia, Mauritius, Bangladesh, Ethiopia, Jordan, Israel, Yemen, New Guinea, Italy, England and the United States. In all these countries, Mother Teresa's Missionaries of Charity and also the Missionary Brothers of Charity, founded in 1963, work with the dedication to the poor learned from their foundress. Together with her Missionaries (men and women), a host of co-workers contribute in the most varied ways to her projects. By her yes to God, she really has mobilized, as Pope Paul VI said, "a huge army of live forces at the service of the world of suffering." They all have learned from Mother Teresa that "to treat a human being as one would want to treat Jesus in person is undoubtedly a way toward peace and harmony."

Lia Carini Alimandi

IGINO GIORDANI

ECUMENISM 79

A backward glance

On June 30, 1979 Pope John Paul II gave a talk summarizing the work accomplished during the first months of his pontificate and recalling the ecumenical activities carried on by the Catholic Church through numerous meetings with representatives of other Christian Churches and non-Christian religions.

In fact, since last January during the Week of Prayer for Christian Unity, he strongly stated that "service toward unity is the first task of the ministry of the bishop of Rome" — and the quest for unity must have the participation of "the entire people of God, in order to finally reach a concordant and unanimous profession of faith."

Just a few days later, the Catholic-Methodist Commission meeting in Rome, declared the desire to speak "with only one voice without dispute" on the theme under their consideration (the Holy Spirit) since their studies had shown that traditional and new forms of expression could be complimentary and mutually enriching rather than a cause of disagreement.

This was really enlightening when we consider how much disagreement there has been in the course of the centuries over differences in terminology which in the end come down to mean the same thing. On May 19th to a group of young Orthodox students in Rome, the Pope repeated the belief that today more than ever the divisions between Catholic and Orthodox communities "are an intolerable counter-testimony in a world which seeks authenticity and coherence. It is as if we were denying with our lives that which we profess and announce," he said. Therefore, if a total communion has not been as yet re-established between the two Churches, their mutal collaboration already offers numerous possibilities.

Among the events that marked the progress of ecumenism toward the Orient, we recall the Holy Father's audience with the delegation from the ecumenical Patriarchate, led by the very wise Metropolite Meliton on June 29, the feast of Saints Peter and Paul. He came bearing a message from the Patriarch of Constantinople, Dimitrios I "to the bishop of Rome who presides in love in the bosom of all Christianity": echoing an expression which St. Ignatius of Antioch, one of the early Fathers of the Church, used for the Church of Rome which "presides in charity." In giving the message from Dimitrios to the Pope, Meliton referred also to Paul VI as "a truly great Pope."

Dimitrios I, the worthy successor of Athenagoras, has continued to be a zealous and enthusiastic collaborator in the reconciliation and unification of Christians, for which theologians of both Churches have been working.

In his reply, John Paul II spoke of the progressive reconciliation all the more noteworthy because of how irrational had been "the weaknesses and faults of the men who had provoked ignorance and, at times, reciprocal hostility. . ." But God has stirred up the longing for unity and has blessed the quest for it, giving us the lucid awareness of the depth of communion that exists between our churches. The Lord wants the Church fully united so that it can then be the sign and means of the intimate union with God and with all of humanity."

The Church of Rome has shown equal interest in ecumenical endeavors with the Protestant communities. Lutherans and Catholics in the United States, after having studied together the topic of papal infallibility for four and a half years, then put together in a document of nine thousand words the results of their dialogue which concluded: "One can truly speak of a convergence between our two traditions."[1] In addition, even Protestants who were opposed to the idea of papal infallibility, expressed hope "in the new pope's sheer power of intellect and apparent depth of character."[2]

Progress in the relationship between Catholics and Lutherans gave new cause for optimism. *Information Service*, a document of the Secretariat for Christian Unity, related that the Catholic-Lutheran Commission, in its report on the Eucharist, claimed to have reached "an agreement on significant points." The "Letter from Taize" of July 1979 published passages of the diary of frère Roger Schutz, the founder of Taize. "If in the beginning" he wrote, "our community was composed only of Protestant brothers of different denominations, it now counts many Catholic brothers among it. By its very nature, Taize is an ecumenical community."

"The very presence" — the diary continued — "of Catholic brothers has forced us to be concrete, to refuse solutions that are

(continued on page 28)

POPE JOHN PAUL II IN TURKEY: AN ECUMENICAL PILGRIMAGE

"The visit I am paying today is intended to signify a meeting in the common apostolic faith, to walk together towards this full unity which sad historical circumstances have wounded, especially in the course of the second millenium. How could I fail to express our firm hope in God in order that a new era may dawn?"

(November 29, 1979. Pope John Paul II to the Ecumenical Patriarch, Dimitrios I)

"This meeting today is intended for God's future — a future which will again live unity, again common confession, again full communion in the divine Eucharist."

(November 29, 1979. Patriarch Dimitrios I to Pope John Paul II)

" 'That all may be one, as you Father are in me and I in you' (Jn 17:21). Jesus Christ greatly desires full unity and communion among all Christians. As long as we are divided among ourselves, we are not fulfilling this essential element of our calling. And so we do not have to look elswhere to find the reason for our search for perfect communion between our two Churches."

(November 29, 1979. Pope John Paul II to the Armenian Patriarch Shnorhk Kalustian)

Something special going for me

DORIS REVERE PETERS, a mother, widow and journalist, who considers her most exciting assignment to have been the coverage of Vatican II, shares with our readers the story of her life.

The story of my life! I don't know where to begin. You see, when I think of a beginning, I think of an ending, and I don't know what kind of life I would have led if my husband had lived longer. One never knows. The circumstance of my husband's death, no matter how traumatic and terrible, was the beginning of a new life for me. Any beginning is hard, but the kind of life you make for yourself sort of evolves without your realizing it. I've thought about it many times and I know I didn't do it alone. How could I have? In spite of the struggle to do everything myself, to get over my loss by myself, and even in spite of the anger that I felt, deep down within I knew from where the strength was coming in order to cope.

But I'll start from the beginning. I was born in a little town in New Jersey where everyone knew us. We are Reveres, descendants of Paul Revere, with a history, on both sides of the family, that dates back to the Revolution. As children, we had American history for breakfast, lunch, and supper, but we paid little attention to it. It wasn't until I went to California, after having graduated from college, and people asked me a lot of questions that I became interested in my ancestry. I wrote my mother asking about our historical family. With characteristic humor she just turned over my letter and wrote on the back, "If you had paid attention all these years, you would know." I wish I had been as interested then as I am now.

My family was ecumenical before ecumenism became fashionable. My father's family was Congregationalist; my mother was Catholic; and so am I but after graduation from Mount St. Vincent I spent some time in a Lutheran school in Denmark. We were a devout family in which love of the Church was all very much a part of my growing up. I'm grateful for it all, including the perspective that it gave me.

I was married in Salt Lake City. My husband and I lived in a Mormon community and my children were born there. It was an interesting experience.

A few years later we went to Idaho where my husband was transferred to a new job assignment. We had been there just a few months when our two children and he contracted polio.

My husband, a brilliant man, lost his business and all his money and was told that he would never walk again. When the three of them were well enough, we left Idaho and went to California because of the heated swimming pools and therapy for polio available there. Paul, my older son, recovered quickly.

Charlie, the younger, didn't walk again until he was six. We had a big house with a wide carpeted stairway. The doctor told me that I would just have to let him fall. We would ask Charlie, "How do you come down the stairs?" He would answer, "Clump, clump, clump," referring to his falls. I tried to help him accept his situation as being normal. On the street he would easily tire of walking; he would squat down and refuse to go further. People would pass and wonder what I was doing to him. I'd say, "Okay, just sit there. Either walk or I'll leave you."

While you might think it was a great tragedy, this period of illness was the most fortunate thing that could have happened to my children. It gave them the opportunity of being with their father, a truly beautiful human being, twenty-four hours a day for the

Doris Revere Peters and her sons Charles (right) and Paul (left).

WILLIAM I. KAUFMAN

next ten years. Charlie is now a screen writer, and he himself has said that he is just writing now the stories his father used to tell him during those years.

I am not saying that these years were easy; our life style had to undergo a complete change. However, I feel that my sons owe what they are today to the struggle and the close bond of love that united us all. I became a great believer in the quality rather than the length of life.

When my husband died, I was overwhelmed with family and financial responsibilities. In a way, that situation too, was a blessing because, although I might not have accepted it as such then, it forced me to think of someone else rather than to feel sorry for myself.

From there we moved to New York because of my work. At one point I was holding down three jobs and writing on the side.

For twenty years I have been writing a column for teen-agers. I got the job not because I was a writer, but because I was a guidance consultant with a degree in guidance. Msgr. McDougall, rector of the Cathedral in Salt Lake City, a friend and famous writer, recommended me to NC News Service. He said they were looking for someone to do just what I had been talking about. He knew I was very much involved in the problems and needs of young people. I wasn't a particularly good writer at the time, but I condensed my thoughts to a page and a half as a sample. It was accepted and that was the beginning of my career as a journalist.

My most exciting assignment as a reporter was the coverage of the last two sessions of Vatican II. I always had a respect for the Church but I had never been close enough to see the hard work that the hierarchy puts into undertakings such as a Council which affect the whole Church. There I lived the excitement of the accomplishment and changes that were going on. It seemed that the Holy Spirit was right there where you could touch Him.

Right now, besides writing, I work for the Multiple Sclerosis Society. I started with them in a program called MS READ-A-THON which motivated children to read. For each book read, family and friends sponsor them and the money is then given to the Society. I thought if I could motivate a child to read one extra book, my work would be a success. The results have been beyond our expectations; children in the program throughout the United States have read 22 million books and raised 20 million dollars over a period of four years.

I've recently been asked what were the most beautiful moments of my life. It's hard to single them out. The most beautiful moment I think is really the present moment. A highlight in my life has most certainly been meeting the Focolare.

It has very definitely made me see and approach things differently. I'd like to think that I have always been charitable, but I have to admit that until I began to live the spirituality of the Movement I was not. If people did not please me or meet my expectations I wasn't always very tolerant.

People have asked me, "Have you changed a great deal in your outlook?" And I would be ready to say, "Of course, I haven't changed, it's the same me." Yet, in a sense, I have changed. This spirituality of unity

has helped me to look back on the hardships of the past without bitterness or rancor. In my relationship with my two sons there has been, (and I think they recognize it) a spectacular change. I found the strength to understand and cope with these two brilliant and, as at times they can be, trying individuals. In them I recognize the love of God for me.

Not only my children but also my colleagues have noticed the difference in my life after I met the Focolare. In fact even strangers. One day a girl on the Second Avenue bus stopped on her way out, and said to me, "Excuse me madam, but I simply must tell you, you have such a lovely expression on your face, that you must have something very special going for you." And the man (we call ourselves friendly neighbors) whose office is next to mine says to people, "This is the one who comes in smiling in the morning and, at four o'clock when we're all down, still has that great spirit. I don't know what it is but there is something special that she has."

I recall how I met the Focolare. A friend of mine came and asked me if I knew the Movement. I said no. She exclaimed, "You are a newspaper woman in New York! You should know about this." She took me to the Focolare Center in Queens. I remember that it was raining and I was tired. We had to wait at 59th and Lexington for a cab. We were coming from a dinner with some friends, and I thought the evening would never end. It was just one of those nights. Finally we arrived at the Focolare. I didn't know anyone; I sat in the corner and just looked around at what was happening. Everyone was smiling; I didn't know what they were so happy about.

Then about a year later, I was going to be in Europe and meet my son in France. Another one of my friends suggested we visit the Focolare in Paris. The people there didn't know English and I didn't speak French. but the visit was a lovely experience. I didn't know how to put my finger on it, but there was something special about being with them. I can remember my son, who doesn't accept new ideas easily, saying at the time, "They certainly have it, haven't they?"

Then, I was in Rome, and the same friend suggested I visit Loppiano.[1] Two focolarine[2] met me in Rome and took me there for a delightful weekend. Once more I was exposed to the spirituality of the Focolare Movement but it still wasn't part of my life. I was still very much the reporter thinking to myself, "Here is a group that I should know something about." I had come to Loppiano with a very dear, and much younger, friend from Australia who is a lot more courageous than I. She asked a lot of questions like, "Where do you get the money?" "How do you support yourself?" "Do you like all this living together? "It's lovely, but don't you want to get away?" She asked the young men about girls, and how they managed to get along without girls. They were delightful and open in their answers. They won her over, and I was just smiling in the background, becoming always more intrigued. By the time I left Loppiano, I knew I wanted to find out more about it. Finally, I made up my mind to go to the center in New York City, ten blocks away from my apartment. I still did not understand many things and I was too embarassed to ask. In particular, it was hard for me to grasp what they meant when they spoke of the suffering of Jesus on the cross as he cried out: "My God my God, why have you forsaken me?" Yet I could sense that it was something really powerful. I knew I had to understand it, and I wanted to. I kept going back. What helped me to understand more than explanations, was to see who he is in the life of the members of the Movement.

Today "Jesus Forsaken" is at the center of my life as well. When I encounter suffering I stop and say: "It is you, this is an aspect of your suffering." I am a doer, and I'm often traveling or rushing around. At times I feel devastated by circumstances and I have the temptation to think, "I can't do it, I'm all alone." And then I realize that also this is an aspect of his suffering. He is so close, and the suffering becomes love.

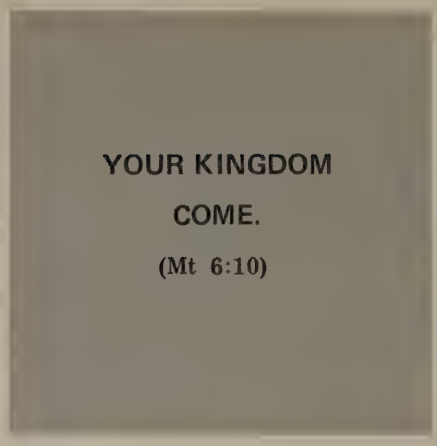
Along with "Jesus Forsaken" all the aspects of the spirituality of the Focolare have become mine. The "word of life," for example, the phrase of the Gospel put into practice each month by members of the Movement all over the world, is very important to me. It is my way of sharing with others in a more tangible way. It's a real revolution. For example, I was in Knoxville, Tennessee because of my work and I met a friend whom I hadn't seen since college. She insisted on meeting me, and then drove me to the airport. She didn't want to leave. We sat and talked at the gate until boarding time. She is a widow living alone and her children are grown and away. She was just starving for some type of spiritual contact. I gave her the word of life we were living, with the commentary, and told her what it meant for me. It was the greatest gift I could give her. Now I send it to her every month.

I think as you go deeper into living the spirituality of the Movement the awareness of what it is, is overwhelming. I've been accused of wanting the whole world to know about it. I do. I think it is the only force that will answer all of the questions, particularly for young people. I feel sorry for adults who have so many conflicts in their lives, but I feel more sorry for young people growing up in today's world. The Movement has what the young people are looking for.

This is the story of my life. Looking back I can't help but see the love of God in every circumstance. I want to continue my life not letting anything interfere with what God has planned. My strength lies in the love and the unity of all those who live this spirituality giving me the hope that I, too, can make a contribution in this vast family. •

1) Loppiano is a small city near Florence, Italy, built by the Focolare Movement. It embodies a concrete expression of a society founded on the Gospel. Its inhabitants live according to the spirit of unity. 2) See "What is the Focolare Movement," inside back cover.

WORD OF LIFE



"Your kingdom come" (Mt 6: 10).

You have repeated these words so many times in your life! Whenever you recited the Our Father, the prayer that you learned from Jesus himself.

The central teaching of Christ, in fact, lies in his announcement that the kingdom of God is near.

But do you know the meaning of "the kingdom of God?" These words indicate that God is king, God reigns, he acts as king in human history.

Perhaps to you, living in today's world, "kingdom" and "king" sound remote or even unpleasant. They may be associated in your mind with absolute power, domination, or even slavery. If so, this is because your thinking reflects our present-day mentality. Jesus' Jewish contemporaries, however, had no difficulty understanding what he meant by "kingdom."

For them "the kingdom of God" was synonymous with the fulfillment of a hoped-for ideal, of a dream which had never before come true on this earth: a kingdom of justice. And for them, justice did not mean impartial administration of the law as much as it meant giving help and protection to the poor, the weak, and those in need. (cf. Kasper)[1]

"Your kingdom come."

This kingdom is neither a country nor a place in some other world. Rather it is an event for which we must await the end of time, when God will manifest his sovereignty fully and forever, destroying the power of evil and inaugurating a new world.

It would be a mistake, however, to identify the kingdom of God (or the kingdom of heaven) with heaven alone. God is not going to wait till then to assume his kingship.

The moment the Word became man, the kingdom of God came on earth. In fact, Jesus says that the kingdom is here because, in Him, God is already acting as king, manifesting his will and granting forgiveness. Furthermore, Jesus established a new relationship between God and humanity, a relationship which up to then had only been a hope. He showed his solidarity with all people, especially with the needy, and announced that God is close to them.

"Your kingdom come."

Simply by coming on earth, Jesus overcame evil. But it was by his passion and resurrection that he triumphed over it and inaugurated the new creation in his own body.

If you are baptized, therefore, you too participate in his passion and resurrection. You, too, enter the kingdom.

But you must live your baptism.

God wants you to recognize him as your Lord and King and wants you to accept and submit to his will. If you fulfill Jesus' commands, if you do what he wants of you, you allow God to reign over you.

The prayer "Your kingdom come" is therefore, not a justification for withdrawing from the world in order to wait for the future kingdom, but rather a reason for your becoming involved in this life.

In fact, you cannot say these words without saying yes to God, and thereby actively participating in the plan that he has for all of humanity, making it your own.

"Your kingdom come."

The Church continues Christ throughout the centuries, carrying out its mission by offering the kingdom of God to all people of all times. Those who accept the kingdom become Christians. In this way the Church acts as bearer of the kingdom.

And by its very existence, the Church is a sign of the presence of the kingdom in the world.

"Your kingdom come."

God wants to reign not only in the individual, but in the collectivity, among all of us. Then there will be true brotherhood, and the unity among all people which Jesus asked of the Father before dying will be a reality.

In order to prepare the way for this unity, we must do our utmost so that God may reign in our families, in our places of work, in our gatherings, in schools and universities, in political and civic meetings.

This new relationship with God and among ourselves, which Christ brought on earth, will be the greatest witness in the eyes of the world that the kingdom of God is present and that evil can be overcome.

"Your kingdom come."

Alfred is someone who, in the midst of a tragic situation, uttered this prayer, not with mere words, but with his life.

Although he was general manager of a business with one hundred employees, and had a very strong personality, he had learned to welcome the kingdom of God like a child.

Then one morning he awoke gasping for breath, the victim of a completely unexpected heart attack. It seemed that he had only a few more minutes to live. In spite of the severe pain he remained at peace, and, gathering what little strength he had he said to his wife: "This is all God's love. We have only to do his will" — in other words, to submit to his kingship. "In spite of my failings I am thank-

ful to God for my life on this earth." Then he spoke to his daughter, urging her to always seek God's kingdom above all else in life.

He was taken to the hospital, where he was given immediate medical attention and placed in the intensive care unit. Although at times pain disfigured his face, he never stopped smiling, revealing a serenity and joy that are not of this world. Even the paramedics in the ambulance had noted it. One of them said he had never seen such an expression on the face of a person in that condition.

After several days Alfred was out of danger, but by then he had already begun to establish deep relationships with the eight other patients in the unit. He had communicated his serenity to all of them.

Returning home he discovered that, since he had said goodbye to this world, it now appeared completely new to him: a place where the only thing that mattered was to do God's will. And he found that the closeness to God which one experiences in his kingdom had left an indelible mark on his soul.

CHIARA LUBICH

1. Walter Kasper, professor of dogmatic theology at the University of Tubingen. One of his books, "Jesus the Christ," is also published in English by the Paulist Press.

EXPERIENCES

Each month a "word of life" appears in Living City. The following are experiences that some of our readers shared with us in living the word of life.

I love the outdoors and in the winter I like to ski. In fact, I enter the competition in slalom racing at the areas around Chicago and in the Rocky Mountains. Not that I'm a winner, though: I've been racing for about five years and I have never won. The competition can get very fierce. But, last winter, I was living the word of life and I had a different experience. The word of life for that month was, "Put your gifts at the service of one another, each in the measure he has received." After thinking it over, I decided that my best gift to share was the desire to love Jesus in others.

I found it difficult to love some of the people I compete with, especially because I always seem to lose the races to them. I reflected that, perhaps my role with these people was not that of being a winner, but perhaps it was to work harder at loving them than at trying to beat them. And so I began to try to recognize Jesus in them instead of just racers and skiers.

Once, during a race, I stood on the sidelines and cheered for them as they came down. Nobody could figure out why I did it, but they liked it anyway. If anyone needed help I would rush to help them even if it meant that I would miss my turn to race. If anyone felt badly for any reason, or if on the other hand they became condescending in their victory, I tried all the harder to love them.

Then one day, when I least expected it, I won a race. I came in first. But by that time, I was having such a good time loving everyone, I didn't care whether I won or not. I did not receive the trophy because of some technicality, but to me it emphasized the fact that to win is not the point, when you have been given a gift so much greater. And who needs a trophy in return for loving Christ?

V. M.

We had a difficult time harvesting hay this summer because it rained quite frequently. One day when the hay was in good condition to harvest, I had some mechanical difficulty and was unable to harvest. After repairing it the next day, a mechanical failure of a different nature again stopped us; I fixed it and planned to harvest after the evening chores.

While eating supper, my wife reminded me that the word of life meeting was that night. In that moment I only wanted to harvest hay. In the next moment however, I became aware of the word of life for that month, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven."

I was aware that I was rich in my work. I began planning what I had to do so I would be finished in time for the meeting. I felt very peaceful after making this "choice of God."

M.B.

Several months ago a relative came from Florida whom we had not seen in a few years. She asked to live with us and I kept hearing, "I was a stranger and you took me in." We said yes, and she moved in. She then asked us to co-sign for a loan in order for her to purchase a car. She would need a car before she could look for work. Again, we said yes. After a few months she went back to Florida and left us with the car and the loan.

We tried to sell the car but no one was interested. The word of life was, "Seek first his kingship over you, his way of holiness, and all these things will be given you besides." Each day I would put the word of life into practice trying to do the will of God and trusting him with everything else. It was a constant conversion for me not to dwell on the problem of selling the car. Be-

fore I knew it, it was June. I was about to give up, but the new word of life was encouraging, "By patient endurance you will save your lives." By now the bank had made it clear that in July we would have to assume the responsibility for the loan. The car was still sitting there and no one was showing the least sign of interest. Over and over the word of life "By patient endurance . . . " had sustained me and now it was July.

At this point we were just managing to pay our own bills and I was feeling resentful towards this relative because of the extra financial burden. The new word of life was, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven." I realized that I was rich in my worries and my resentment.

One morning I sat down to have a "personal talk" to Jesus and I told him, "I'm sorry for holding onto my worries and allowing them to overwhelm me. I want to trust you and do all I can to be responsible for these debts. I surrender everything to you."

I became aware that this relative was truly my neighbor to love, that I had to forgive her.

I decided to call the bank and tell them we would make the payments. In order to do this I knew I had to sell two figurines that I was very fond of. Again the word of life, "It is easier for a camel . . . " A great joy filled my soul because I knew I had made a new choice of God. I was especially grateful for the grace to forgive. I felt so free and happy to have the opportunity to love Jesus in my neighbor without looking for anything in return.

Shortly after this little conversation with Jesus, the phone rang. The car had been sold for the exact amount of the loan. I realized how much God loves me personally. He waited for me to forgive my relative before allowing the car to be sold.

S.R.

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Jerome and the lute that kept his spirit awake

BY SILVANO COLA

After a restless childhood in Dalmatia, Jerome studied in Rome and Trier, Germany. Later he consecrated himself to God, and founded a monastic community in Aquileia, Italy. Expelled from the city, he went to the desert of Chalcis, Syria, where for six years he lived a life of penance. At Antioch he was ordained to the priesthood. Then at Constantinople he assisted the tumultuous Second Ecumenical Council and later went to Rome for the Synod. There Pope Damasus named him his secretary and entrusted him with the revision of the New Testament from the original Greek texts. In Rome he became the spiritual guide of a group of patrician ladies which gave rise to infamous slander forcing him to leave the city. He took refuge at Antioch where he was soon after joined by a group of faithful friends and some Roman noblewomen. After visiting the Holy Land and the monasteries of Egypt they settled at Bethlehem where Jerome, in the midst of countless adversity, composed the masterpiece of all his works: the Vulgate, the translation of the Old Testament from Hebrew.

The beginning of the fourth century marked a turning point in the life of Christianity. The politics of persecution admitted its failure; the execution of Christians came to a halt with the Edict of Tolerance in A.D. 311. The balance was favorable: after going through three centuries of struggle and bloodshed, Christianity came out vigorous and chrystalline, with an inheritance less of speculation than of life; and now it carried on with a life rich in the supernatural and in humanity. A few decades later, Jerome of Strido looked back to the era of the martyrs with nostalgia for their heroic way of life, and understood that the witness of martyrdom had to be succeeded by the witness of asceticism.

But was he, with his exuberant and talented personality, the type cut out for that sort of life? Decidedly not. Nonetheless, he plunged into it, as if to defy himself. With his choleric temperament, he could not put up with obstacles and did not even try to get round them: he beat on them till he broke them down, at the price of coming out bleeding. But the kingdom of heaven is also of the violent.

For sixteen centuries no one has known the location of Strido. There is not a village between Aquileia and Ljubljana which does not claim to be the homeland of Jerome, despite the illustrious Dalmatian's having left no very flattering description of his fellow countrymen.

"My native land is a slave of heathenism; men's god is their belly (Phil 3:19) and they live only for the present. The richer you are, the holier " (Letter 7:5).

Jerome, who was born there around the year A.D. 347, never had happy memories of his childhood; provincialism sickened him, so much so that he had little or nothing to say even about his parents, except for a certain gratitude for their having instilled in him a love of the Christian religion. As soon as he could, he escaped to Rome, where he easily found ways to satisfy his vagaries, between the dissipated life of students and the continuing attraction of the religious ideal, which seemed to suit him because it was so demanding. With his exuberance, he went, without any inhibitions from society dances to the tombs of the martyrs, until at the age of nineteen he requested baptism. Thirsty for experiences, he then traveled to the city of Trier in Gaul, a great seat of learning and opulence; there, where he had been hoping to launch a political career, the religious ideal caught him almost by surprise.

Aquileia, Antioch of Syria, and the desert of Chalcis were the first stages along the way of his spiritual life, an offering of self obstructed by thousands of obstacles because of his temperament which put his stubborn will to a severe test. His frequent letters are faithful interpreters of his interior conflicts and witnesses besides to an uncompromising faith. It is hard, for example, to estimate how much it cost him to tear himself away from his library when he realized it was impossible for him to reconcile Cicero and the Bible. Letter 22 gives us a glimpse of it, wherein he describes the famous dream that marked the passing of the crisis:

"I'll tell you the story of my own sad experience.

"It was many years ago when, for the sake of the kingdom of heaven, I had cut myself off from home, parents, sister, relatives, and - harder still - from the elegant food I was used to. I was on my way to Jerusalem to be a soldier of Christ. But I couldn't do without the library I had collected for my self in Rome with great care and effort. And so, poor me, I would fast and then go right back to reading Cicero. After many nights of staying up, shedding tears from the depths of my heart at the thought of my past sins, I would take a volume of Plautus in my hands. As soon as I came back to myself, and began reading one of the prophets, I was put off by the lack of literary style. My eyes were blinded, unable to see the light; but instead of my eyes, it was the sun I blamed.

"While the old serpent was making fun of me like this, around mid-Lent a fever struck my weakened body and spread to my vital organs. It sounds unbelievable, but it wasted my poor limbs that my flesh was all but falling

One of several portraits
of St. Jerome
by the German artist
Albrecht Dürer (1471-1528)

PHOTO HOFBILDAMT
Courtesy of German
Information Center, N.Y.

from my bones. Meanwhile preparations were underway for my funeral. My whole body was already cold, and only in my poor breast was there the feeble pulsing of life's vital warmth.

"Suddenly I was caught up in the Spirit and dragged before the tribunal of the Judge. Here the light was so dazzling, and the brightness of those standing around so radiant, that I flung myself on the ground and didn't dare to look up.

"I was asked to state my condition. 'I'm a Christian,' I replied. But the presiding Judge said: 'You're a Ciceronian, not a Christian. Your heart is where your treasure is.' I was left speechless. Amid the blows — for He had ordered me to be whipped — I was tormented still more by the flame of conscience. I kept repeating to myself the verse: 'In Hell, who will sing your praise?' " (Letter 22: 29-30).

The oath he then took is famous: "Lord, if from now on I ever have a profane book in my hands and read it, it will mean I have denied you."

His intellectual conflict was rendered more troublesome by his moral one. His shattered dreams, hopes and aspirations did not find the response he expected — at least, not on the plane where he wanted them to be realized. "O desert filled with the flowers of Christ, " he wrote, "O wilderness rejoicing in the familiar presence of God. What a delight it is to have cast off the burden of the flesh and soar into the clear radiance of the sky! . . . Are you frightened by the boundless expanse of the desert? Then let your spirit walk in paradise " (Letter 14:10).

However, he met with complete disappointment: so many monks were anything but flowers of Christ; his body troubled his spirit more than ever, and so to distract himself and do penance, Jerome made a thorough study of Hebrew, perfected his Greek, and earned food by the sweat of his brow. The vastness of the desert really scared him, so that in many letters he begged for just one friendly and affectionate word. Then, with the addition of Arianism to upset the monks of the desert with new debates, he wrote twice to Pope Damasus, to consult the Chair of Peter and find out which bishop he should be in communion with. But finally he could not stand it any longer. In the spring of A.D. 377 he left Chalcis. That kind of monastic life was not for him. If he wanted to live as a monk, he himself would have to give monasticism a new direction, with the help of the saintly Paula, who would incarnate at Bethlehem his own ideal of life better than he.

Jerome, to tell the truth, was a restless spirit; he was not made for retirement from the world. Whenever a problem of the Church, or an inkling of heresy, reached his ears he would plunge himself into the fray at the expense of his bodily health. A passionate love for Christ's immaculate bride may have been this ascetic figure's least obvious trait; yet it was to be the cause of a continued crucifixion for the sake of the truth which at times he defended too impetuously.

"Let love be the only theme that the shepherd's horn plays continually in your ear."

To Jerome it was not of small importance, for example, to defend the superiority of virginity over marriage. Having an intuitive mind, he saw at a glance that the question touched the virginity of Mary, the prototype of the virginity of the Church and the foundation of the virginity of souls, but to defend it he exalted it to such a degree as to irritate married people. It is sufficient just to quote the end of Letter 49 to catch his tone:

"And so, as I was telling you, the virgin Christ and the virgin Mary inaugurated and consecrated the virginal state for both sexes; the Apostles either were virgins or else they observed continence after their marriage; either virgins or widowers are chosen as bishops, priests, and deacons, but once they are priests, in every case, they observe perpetual chastity. Why try to deceive us or irritate us by denying a reward to chastity, after we have been continually burned by lust for carnal relations? Can we eat until we burst or never detach ourselves from the embraces of a wife, and then reign with Christ in the ranks of virgins and widows? Will hunger and greediness, pollution and purity, garments of sackcloth and garments of silk earn the same reward?" (Letter 49:21).

A lot of married men were highly indignant at this. Jerome, being accused of condemning marriage, had to defend himself:

"But don't those pages where I have quoted the Apocalypse," he wrote, "make my thought clear enough about virgins and married people? 'These,' I said, 'are those who sing the new song that is given to no one to sing unless he is a virgin. These are the firstfruits of God and of the Lamb: they are without stain. If virgins are the firstfruits of God, this means that widows and those who observe continence in marriage must follow the firstfruits.

"I give the second and third place to widows and married persons, and I get accused of condemning marriage like a rabid heretic . . . I have told you that I like to listen to every eulogy of marriage. Do I wait to listen with satisfaction to every eulogy of marriage, and yet condemn marriage? Marriage is a thing which the Church does not condemn but she subordinates (Whether you married men like it or not, she subordinates it) to virginity and widowhood. The Church subordinates marriage, marriage which remains permanently in its state. She does not condemn it, nor rule it out, but she puts it in its place. It is in your power, if you will, to rise to the second step of chastity. Then why do you take offense if you find yourselves in the third place but have no desire to bring yourselves hastily to a higher state?" (Letter 49: 10-11).

Next he had to defend himself against the accusation of being an Origenist. He was tortured for years by this polemic, and was sometimes led into taking positions that were artificial and even contradictory, for which there could be no explanation, except that he was motivated by a terror of scandalizing a lot of Christians,

Between the second and fifth centuries, thousands upon thousands of Christian ascetics like St. Jerome, preferred the desert to the comforts of civilization. St. Jerome thus wrote: "O desert filled with the flowers of Christ." Under the "radiance of the clear sky" these men and women attained the most challenging and unique dialogue with God. Their sayings and anecdotes are preserved in precious parchments written by themselves or their disciples.

UNITED NATIONS/Y. Nagata

he who was known for being orthodox at all costs. The polemic attitude often became violent, but this, one must believe, was in spite of himself. He really had a great desire for peace, and Letter 82 to Theophilus proves it; but a passage from Letter 84 is enough to show how ready he was to yield if only he could make peace with his opponents.

He wrote as follows: "Suppose that when I was a young man I had taken the wrong road, and being ignorant of the dogmas of Christianity when I first embraced the faith, and having been instructed in the culture of the pagan philosophers, I attributed to the Apostles ideas which I had picked up before from Pythagoras or Plato or Empedocles: why on earth would you follow the error of one who had barely been born in Christ, the error of a babe in arms? Did you then follow me on the way of error? All right, now follow me when I retract . . . In other words, if I never was a follower of Origen, it is absolutely futile for you to wear yourselves out calumniating me; but if I have been his disciple once, you should imitate me now that I've repented. When I said I was an Origenist, you believed me; believe me now too when I say that I am not." (Letter 84:6)

The polemics with St. Augustine display another characteristic of St. Jerome's personality. Widely separated from one another, in times when even communication by letter was difficult and hazardous, it was not easy for them to come to a meeting of minds; in fact they ran the risk of seriously damaging their friendship through banal misunderstandings about questions of exegesis. It pained Jerome, but he could not contain his resentment. He wrote:

"I ask you to listen to me patiently. You did not write the book. And how was your writing, with its criticism of me, brought to me by others? Why does Italy possess what you did not write? How can you ask me to answer something you deny writing? I'm not so stupid as to feel offended if you have opinions that differ from mine. But if you mercilessly criticize what I have said, and demand an explanation of what I have written, if you insist on my correcting what I have written, challenge me to recant so that you can restore my vision, that is how friendship is injured and the bonds of intimacy broken . . . I am speaking again frankly: you are provoking an old man; you are goading one who has no desire to speak; you seem to be showing off your learning. It is not in keeping with my age to be thought envious of one to whom I ought to be well disposed . . . Goodby, my very dear friend, my son in years, my father in dignity. Please note what I ask of you: whatever you write to me, make sure I'm the first one to receive it" (Letter 105:4-5).

Iconography sets a lion beside him to symbolize his strong personality. Under such a rough exterior, who would expect to find an apostle of perfection, and, at times, a mystic? We might be hitting on the truth if we say that the personality of Jerome, though erratic on the surface, was nonetheless integrated in its depths, at the level of the ultimate motivation of his behavior. In the final analysis, was not love the mainspring of his action?

Here is one of his writings to Pammachius:

"Are you writing? Are you staying awake? Are you asleep? Let love be the only theme that the shepherd's horn plays continually in your ear; let it be the lute that keeps your spirit awake. As though you were mad with this love, in your bed seek Him whom your soul desires, and say to Him with all confidence: 'I sleep, but my heart wakes.' Then when you have found Him and held Him close, never let Him go. And if it should happen to you that you let Him slip away from your hands in a brief moment of torpor, don't fall at once into despair. Go out into the public places, adjure the daughters of Jerusalem: you will find Him while he is resting at midday, tired, inebriated, soaked with the dew of night, among groups of his friends, in a variety of scents among the fruitful trees of paradise " (Letters 66:10).

Jerome was authentically in love with Christ, and wanted to spend his life singing Him the Song of Songs. ■

A turn around

by C. M.

I'm a medic in the Air Force and I work in the emergency room. One night we got a call that some gentleman was lying on his living room floor unable to move. So we took the necessary information down and went in the ambulance. When we arrived the neighbors were already there. My partner bent down, got his blood pressure, and did what needed to be done.

He asked the man, "What happened? Did you fall and hit the table?" He totally ignored my partner and would not answer. He asked again, "What happened?" There was still no response. I could see my friend's face getting very red.

I was trying to live the word of life which for that month was, "He loved his own in this world, and would show his love for them to the end," so I knew what I had to do. I tried to calm my friend as he went out to the ambulance to radio the hospital. Then I returned to the man and asked him what happened. At first he didn't say anything but continued calling for his daughter. He then looked up at me and said, "I have to tell you, I had a few beers, and then I took a whole handful of pills."

Immediately I went through the house looking for empty medication bottles. We then transported him to the hospital. By the time we got there, he had passed out. After a while he came to, becoming violent. He was so angry that no one could calm him. We finally had to strap him down and pump his stomach. He continued to verbally abuse us. My co-workers did not want to take any more of this behavior and since he was now all right, they left. I was then alone with the man. I had the same feelings that they did, but I remembered I wanted to love him until the end, and so I stayed. As I talked his anger began to subside and finally he told me why he did it. He wanted to commit suicide and have the insurance money go to his children. I said, "Can I tell you what I personally think?" He nodded for me to go ahead. "I think as a father you are more important to your children than any amount of money you could collect." He just looked at me, and didn't say anything.

At this moment the staff sergeant came into the room and ordered him to say what he had taken. He refused and so they started to argue. The staff sergeant turned around and walked out. The doctor decided he needed some psychiatric help and wanted to send him to another Air Force hospital. Before we could do that, we had to give him a shot to calm down. When he heard this he began to get very angry again and refused to take the injection. I looked at him and asked, "Will you take the shot from me?" To everyone's surprise he answered, "You know I like you, I'll let you give me the shot." So I did.

I had already worked my twelve hours, and I was really tired. They needed two people though, one to drive the ambulance and someone else to stay in the back with him. The hospital they were transferring him to, was three hours distance one way. I wanted to go home really badly but again I remembered that I had to love to the end. So I said, "Okay, I'll stay in the back of the ambulance with him." On the way he slept, because of the shot he had received. When we arrived at the hospital, we left him there and returned home.

About two or three weeks later, he came into the emergency room again, this time with his daughter who had hurt herself. He came up to me and said, "You know I want to thank you, because you were the only one I could talk to." He had felt the love I had shown him, trying to recognize Jesus in him. "I've done a complete turn around," he said, "and I really want to thank you for helping me." ●

Images FOR words

"How beautiful on the mountains are the feet of the man who brings tidings of peace, joy and salvation."

(Is.52/7)

ENTE TURISMO L'AQUILA

SCIENCE

FROM GALILEO TO EINSTEIN

BY PIERO PASOLINI

Everyone knows that to move means to change position in space. This basic idea could raise a question: with respect to what are we describing the motion? Are we describing the motion compared to the ground, or to a moving ship, or to a falling object? This was the problem which made Galileo formulate the concept of relativity.

The clash with the lay-theological culture of his time and the censure Galileo experienced for his theories on the solar system are well-known. This great mathematician and scientist confirmed the ideas of Copernicus: that the Sun is at the center and Earth and the other planets rotate around it.

Galileo's greatest scientific contribution, however, did not result from his theories on the solar system, even though half of his life was troubled because of the reaction against that work. Galileo, more importantly, formulated the basic approach to the study of all natural phenomena that underlies all modern research, the so-called "scientific method," based on research and reasoning.

Perhaps the controversy surrounding Galileo derived from his concept of the proper way to "do science." This was in conflict with the common practices of his day which were to justify theories on the basis of the thoughts of the great men of the past (especially Aristotle), or to use a priori reasoning, that is, to proceed from abstract notions to the consequences rather than from experience. Another justification allowed for scientific theories in those times was to refer arbitrarily to principles and affirmations from "common sense," even interpreting Scripture when it was convenient in order to "prove" a scientific theory.

Galileo placed human reasoning at the basis of scientific research. First would come the study and recognition of certain common phenomena that were found in nature, next a logical synthesis would be drawn up and lastly the discovery of the underlying natural law that regulated all these observations. Galileo is the founder of this method of scientific research.

There would be thousands of aspects of this great man's work which deserve to be illustrated, but we will limit ourselves to his theories concerning relativity. Galileo stated that every uniform motion that is, motion which does not vary, is relative. If two objects are in uniform motion with respect to the other, we cannot know which is fixed and which is motion, each could be thought of as being the reference point to measure the motion of the other. He used as an example a ship travelling on a calm sea at uniform velocity. Someone could perform all the mechanical experiments on the ship that could be performed on solid earth without the ship's motion causing the slightest difference in the results. A person closed in a cabin could not, by any physical experiment, determine whether the ship were in uniform motion or motionless. This invariability of the physical laws is the content of the "principle of relativity" of Galileo.

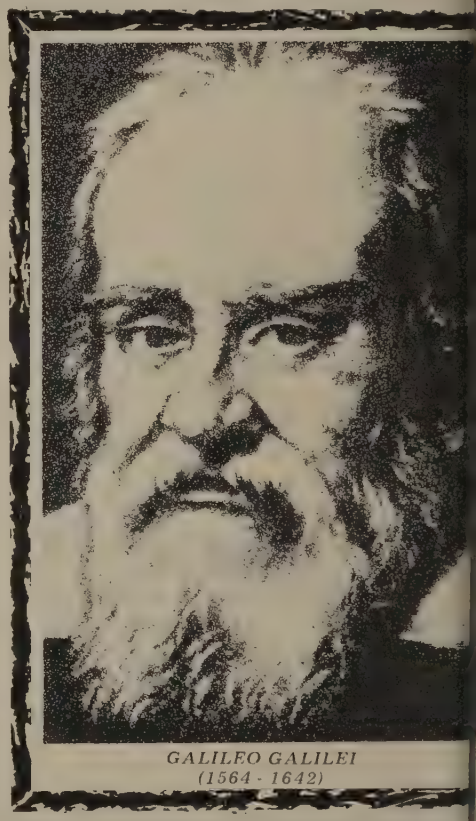
The results of experiments in which there is acceleration involved again are identical whether performed on land or on the ship travelling at constant speed on calm waters. Galileo discovered the laws concerning acceleration as well. Here also he dispelled age-old misconceptions.

In Galileo's time only physical phenomena concerning mechanical movement were known, that is, objects in space travel at a certain velocity and, therefore, in a certain time. Time and space for Galileo were two independent identities. Even though he discovered the laws governing accelerating bodies, Galileo never thought of determining the relative motion between two objects that were accelerating with respect to each other.

As I was saying, Galileo lived and fought to bring about a substantial change in the methods of investigating the physical world. He was also profoundly religious. All his intellectual efforts were directed at discovering the "sense of things," a sense that had to correspond to logical thought, which itself is a spark of that divine light which gives reality and existence to everything.

There was never a conflict in him between the new approach to science that he was introducing and his faith in the Transcendent and in the Church, even when certain of her spokesmen were against him. It would seem strange to try to capitalize on Galileo's experience, therefore, to create a feeling of a discrepancy, or contrast, between the scientific vision and the religious vision of the world. Yet, Galileo's confrontations with the lay-theological culture of his time were later instrumentalized by people of antiecclesiastical sentiments.

Galileo, in his defense proved to have resolved the apparent con-



GALILEO GALILEI
(1564 - 1642)

Galileo and Einstein - two luminous and disconcerting men with a common denominator: God as the reality that gives sense to the world.

flict between religion and science within himself. He realized the theological problems raised were false ones born from a hybrid mixture of the lay culture of his time and theology. It never occurred to him there could be a true discrepancy between the "reason" of nature and the "reason" of faith. He was thoroughly convinced that the apparent contrast was entirely in people, in their mentality which had become crystallized in almost two thousand years of unchanging reliance on the thinking of Aristotle.

Before arriving at Einstein's contributions to the thinking on relativity, we pass through the work of Newton, the great mathematician, physicist, and astronomer. Newton's most famous work was his law of "universal attraction," or gravity. Gravity is experienced as the reciprocal attraction between the Earth and the Moon and the Sun and the planets. He was also able to explain why the planets orbit in a certain way around the Sun.

Newton also confronted the problem of relativity of movements, accepting the work of Galileo for uniform motion (without acceleration). He introduced instead the idea of "absolute motion" for accelerated motions, that is, those in which a constant force is needed in order to change the velocity or direction of motion. This force is necessary to overcome "inertia" (which is the resistance of every material object to changes in motion). With these ideas he went on to define the famous "principle of inertia." Thus, Galileo's concept of relative motion was still applied only for uniform motion. Even more than Galileo, Newton was sure of the absolute value of space and time: all the phenomena — according to him — occur in a homogeneous, empty space which is infinite, and in a time frame which proceeds independently and regularly. My intention here, though, is not to give a dissertation on Newton but to go on to Einstein.

Last year the media were overflowing with stories concerning Einstein on the hundredth anniversary of his birth. He can be considered the most important figure in the field of science in this century. His theory of relativity can be considered a new way of seeing all natural phenomena.

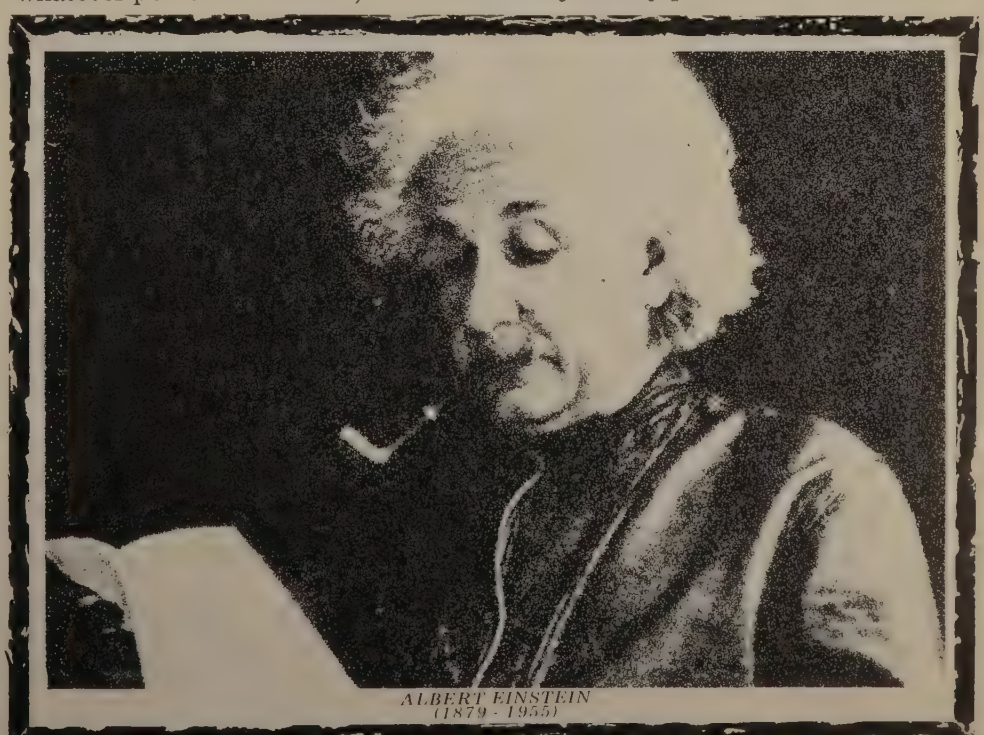
Einstein continued the study of relativity Galileo had begun centuries earlier. In the last century, however, there was a major development in physics: electromagnetism, that newly-understood reality which is responsible for our modern civilization. In 1873 Maxwell published his "Treatise on Electricity and Magnetism" which demonstrated the close connection between the two realities. He developed the concept of "electromagnetic" energy which travels through space in the form of electromagnetic waves, which can have various frequencies. Light is also a form of electromagnetic energy with a precise, narrow band of frequencies.

Twenty years later, Hertz and then Righi and Marconi discovered "radio waves," which are electromagnetic waves of low frequency. Almost contemporaneously Roentgen discovered waves of very high frequency, much higher than those of visible light, the so-called "x-rays."

An important conclusion coming from the work of Maxwell, an eminent physicist and mathematician of the 1800's is this: the speed of propagation of electromagnetic radiation through space is an "invariable" constant from whatever point of reference, no matter how it is moving. This contrasts with Galileo's and Newton's concept of relativity in which the velocity of any body in motion with respect to another is relative (that is, the velocity of the one could be added or subtracted from the velocity of the other, depending on how the objects are moving with respect to each other). "Light," which is the general term often used for all forms of electromagnetic radiation, is a different case: its speed is not relative to any other movement. The velocity of light, calculated mathematically and confirmed experimentally is 300 thousand kilometers (186 thousand miles) per second. It is an "absolute" velocity.

The attempt to reconcile the ideas of the relativity of motion of objects with the "non-relative" motion of light created confusion and disagreement among the physicists of the late 1800's. Poincare and Lorentz, great physicists of the time, attempted a mathematical solution to the problem. They were far from thinking that mathematics alone would never find the answer.

At this point Einstein played the crucial role. Why was young Einstein the one in 1905 to make the "crazy step" that resolved the problem of relativity? Many persons who read



ALBERT EINSTEIN
(1879 - 1955)

his life story attribute (as Einstein himself did) his free-thinking mind to his being almost a misfit who was unable to conform to the rigid cultural climate in Germany of that time which formed the minds of the youth. Thus his mind was not "polluted" by classical ways of solving problems and he was able to "think without words and concepts" arriving at a solution to the problem.

For Einstein the answer was clear: all the difficulties had arisen from the assumption that space and time were two absolutes, each independent of the other. Instead he fused them together into one "space-time" view of the world, a world now of four dimensions (three to describe space and one for time), making space and time relative to the motion of the various phenomena. In this way, the connection between light and relativity was found, and in this context the formulas of Lorentz and Poincare proved to be useful and even necessary. The absolute speed of light is essential to Einstein's special relativity theory, revealing an "unthinkable" new view of physical phenomena.

Space and time fused into one reality, are not absolute realities. Their value depends on the reciprocal motion of the various observed phenomena. Clocks and slide rules that are in movement relative to one another do not read exactly the same time or the same length. This does not depend on the light which has the same velocity for both (even if it is necessary to use light to make comparisons between bodies in motion). Instead, these conclusions draw from the nature of the physical phenomena themselves, from their own absolute physical existence.

To Einstein this was clear: the laws of physics, not only mechanics but also electromagnetics "must" be equally valid and expressible in any type of motion. Again, it is not the constant velocity of light that causes space and time to be fused into one reality, rather it is because they actually are fused, and because of their relativity, that also the laws of electromagnetism are valid in every system, whatever the motion. In Einstein's first relativity theory, he restricted himself, as Galileo had, to uniform motion; therefore, the 1905 theory is called the "special" theory of relativity.

Despite the restricted nature of this theory, it was already revolutionary. Beside the paradox of the variability of time and space, depending on velocity (The reader may be familiar with the example of twins, one of whom leaves on a trip during which he travels at very high speed. When he returns he is younger than his brother since time passed more slowly for him due to his great speed during his voyage), the theory further demonstrated the equivalence between mass and electromagnetic energy and the possibility of going from one to the other in high energy reactions such as nuclear reactions. Today much is known about this equation. Another result of Einstein's theory states that no object can travel faster than the speed of light since this would result in its having infinite energy, which is impossible.

After 1905 Einstein worked to broaden his special theory, not giving himself peace until he was able to formulate his "general" theory.

Einstein had always had a hard time accepting the theory of Newton concerning accelerated motion. Newton reasoned that non-uniform motion (motion that is accelerated by a force constantly acting on an object) is absolute, not relative to anything, intimately connected to the motion itself. He observed the phenomena of inertia which occur in accelerated motion, like centrifugal force, etc. In fact, differently from Galileo's example of the ship, if one accelerates or puts his foot on the brake of a car or makes a sharp turn, even without "looking out" one can tell that the car accelerates or turns. In this case, Newton would say that the car has an absolute motion not relative to anything with reference only to itself.

Einstein was convinced that even these motions intimately tied to the inertia of the object, were relative. He elaborated on this until finally in 1916 he announced his general theory of relativity.

This theory is among the most difficult and least intuitive theories, both in terms of its mathematics and its concepts. In this theory he announced the "curvature" of space-time: that is, each material mass deforms the space-time that surrounds it. The space is curved and time is slowed down.

Einstein arrived at this conclusion announcing a new equivalence: between gravitational forces (those that result from the material mass)and forces of acceleration (those that are observed in the inertia of the same masses and their resistance to acceleration by a force).

If there is no gravitational force, therefore, there is not even the accelerative action on the masses. These masses distort or curve the space-time around them and with this curvature it is as if they attracted the objects moving around them. These objects instead curve because they move straight in a curved space.

This phenomenon is most easily observed where the mass is most concentrated, as in neutron stars and "black holes." In these, space is so deformed, that it closes in upon itself and time stops, relative to an outside observer looking from a great distance. However, to an observer within the "black hole," the means of space and time would be the usual one. The relativity of space-time between the two observers is in evidence.

Even light itself is affected by relativity. Einstein predicted that light rays must undergo some deviation from their straight path when passing through a gravitation field. Not having a neutron star or a "black hole" in the vicinity to prove his point on a grand scale, he settled for observations made during an eclipse of the Sun. The stars glimpsed skimming the black border of the hidden Sun were displaced a little from their usual position in the heavens. One could say their rays were curved passing through the intense gravitational field of the Sun.

Today, it is easy to observe a slowing down of time due to a gravitational field even on the Earth. There are, in fact, atomic phenomena so sensitive as to detect the variation of time caused by the difference in the gravitational field on the ground and on the top of a tower.

The theory of general relativity has placed our whole vision of the

(continued on page 28)

'CLICK' AND THE DESIGN CHANGES (5 scenes of an ongoing story)

BY GUGLIELMO BOSELLI

CAST OF CHARACTERS:
George, Johnny, Louise, Ernest

SCENERY

A coffee shop on the outskirts of town. At the counter, two men in coat and hat sip their coffee. In the corner, around a blaring juke-box, two young boys and a girl, Luke, Johnny and Marcy, are having a lively discussion on the latest hit songs.

Johnny, a tall husky twenty year old with an orange turtle neck sweater, well-groomed and with a likable grin, is saying that he likes best, songs with meaningful words.

Off to the side of them is another young fellow outstretched in his chair, seemingly indifferent to what is going on around him. George, with beard and moustache is shabbily dressed in a beat-up leather jacket, faded jeans ravelled at the cuff, and tennis sneakers.

The song finishes. Luke and Marcy say goodbye to Johnny and leave singing to themselves the last song they heard.

*

SCENE ONE: the coffee shop

George *(calling over to Johnny)*: Do you have a cigarette to spare?

(Johnny gives him one along with the matches.)

George: So you like songs with meaningful words?

Johnny: Well, yes, they're my type.

(The ice is broken. The two converse for over an hour.)

Johnny: I'm sorry but it's getting late. I have to finish preparing my lessons. But now that we've gotten to know each other, we'll meet again.

(Johnny leaves. Shortly after. George, too, exits from the coffee shop in his usual bored manner. Outside it is drizzling, nearly turning to sleet.)

*

SCENE TWO: a tree-lined street

(The first leaf buds are sprouting. Early spring is in the air.)

Johnny: Forgive me for asking a question like this but you always have a worried look. What is it that bothers you?

George: It's better not to talk about it. . . You have your life and I have mine. For instance, you want to make a career for yourself, don't you? And after that what? For me it's all false. You probably want to have a family and settle down. I don't want to lose my freedom. I've come to the conclusion that nothing is real. It's a dog-eat-dog world, a nine to five inhuman rat-race. Can you trust people? No matter who it may be, if you scratch a little below the surface you find selfishness and compromises, not to say the worst. The more idealistic are the declarations, the falser they are. No, something has to be done. But the fact is that I don't even have the strength to rebel, so I just isolate myself. I admit that this is no solution, but I like my own company even if at times my solitude is filled with dark thoughts. Well, let's forget about it. I know you don't agree. You still believe in ideals, I don't know how, but you do. Sooner or later, though, you'll become disillusioned, too. It's better to change the topic. Frankly Johnny, I appreciate your friendship even if I don't see how it can last. We are so different!

Johnny: I agree with you one hundred percent about wanting to change things. I know it is a difficult job, but I can't give up. There must be something that young people can do to change the world. Not to contradict you or anything but, in all honesty, I don't think people are as bad as you make them out to be. I couldn't say it about my parents, for example. Don't you think the saddest thing is that people don't really know each other? You may think I'm naive but I've seen that when people really try, it is possible to reach a mutual understanding. If we scratch below the surface of people, as you said, it is true that we find defects but we also find their good qualities. For example, the first time I met you in that coffee shop — you promise you won't be offended? — your attitude and appearance weren't very inviting. And instead, now that I know you a little I've discovered a lot of good in you.

(The two boys arrive at Johnny's house and part.)

*

SCENE THREE: a living room

(The modern furniture and the very well chosen pictures on the wall reveal the good taste of the family. It is a large room. Near the best lighted window is Johnny's desk, piled up with books. Johnny is studying for exams. Once in a while he looks up to enjoy the trees in the yard, already green by now. Near another window, Louise, his mother, just on the other side of forty, is writing letters.

It is 4:00 o'clock. Louise gets up and leaves the room only to return with a tray: a glass of milk and some cookies.)

Louise: Johnny, you know what you're doing but, do you have to go around with that strange fellow?

Johnny *(amused)*: Mom, wasn't it you who taught us to look at what is inside a person?

Louise: OK, you're right. Well, then, what have you found in that boy?

Johnny (drinking his milk): It's a bit of a long story. Do you want me to tell you?

Louise *(returning to her chair):* Please do.

Johnny: He told me about himself. He says his father is "an animal." Don't give me that scandalized look, that's exactly what he called him. I have never met him but from what he says. . . Anyhow, his father was employed by a large firm here in town and they lived well enough. But four years ago, he had a violent argument with his boss. So they paid him his share and fired him. And here is where he got himself in further hot water. He took the whole family: wife and children and went to a luxury hotel in the Bahamas living it up and squandering all they had. His idea was that while they had the money they should enjoy it. He had always been docile, submissive, tied to his desk and now he wanted to blow steam. Can you imagine the disaster, Mom? After he had gone through all his money they came back and since then their family life has become impossible. They live from day to day. He's been working as a salesman here and there but it's not enough. It has badly disillusioned George. His brother and two sisters married as soon as they could. His mother is at her wit's end and his father has become unbearable. George never learned to work. He doesn't believe in anything anymore. But deep down he really is good, Mom!. . . What would you say if I brought him home with me every once in a while?

*

SCENE FOUR: the same room

(One additional person: George. He's seated, half lying on the couch, combed a little better than usual, and reading a book in silence. Johnny, is studying. Louise is copying some recipes from a magazine. At 4:00 o'clock as is her custom, she gets up and goes to the kitchen to prepare a snack. She returns with the tray.)

Louise: George, do you like that book?

George *(helping himself to the cookies):* It is interesting enough. To tell the truth, I don't read much. At night I sleep in the same room as my father and if I keep the light on, he throws a shoe at me.

Johnny: Since tomorrow's your birthday why don't you come over for dinner? Mom is an expert at pizza and that's your favorite, isn't it?

George *(hedging):* Do you take me for a guy who knows how to get himself invited for meals? Somebody like me in your house is like an elephant in a china shop. . . If I had good manners I would say: I don't want to put you through the trouble.

Louise: It's no trouble at all. I feel as if I had another son.

George: Ma'am, this is too much, you don't know what kind of a person I am. . . Frankly though, there's something I don't understand. I had classified you as "snob" but since I've been coming here I've noticed something that I haven't found anywhere else. You get along too well together to be true. Don't you ever get upset? How do you do it? I've been reluctant to admit it, but I feel good here. When I come it is like entering another world. My way of looking at things is changing.

Really, my hellish situation is the same as before, the world remains as rotten as ever. And still, it's as if everything were different. I'm beginning to sound like a romantic idealist. Do you know what impression it gives me? It reminds me of when, as a child, I played with my kaleidoscope. The pieces of glass were always the same but with just a slight movement the design changed. Who knows why I liked it so much... Well, when I come into this house the same thing happens. The thought has come to my mind 'What would happen if I were like you?' Silly thoughts like that. Then I tell myself, it is not for me. It doesn't look as if you've ever experienced hard times, it looks all so smooth. . .

Louise *(looking at him lovingly):* My dear George, do you really think that people exist for whom everything goes smoothly? I don't think so. And if they did I think they would be the most unfortunate because they would never understand the meaning of life. Does this all sound strange to you?

George: A little. But this unbearable serenity of yours — where does it come from? You both have it and it's real, I can't deny it.

Johnny *(winking at his mother):* Tell him, Mom.

Louise: Not now. Tomorrow night when you come for dinner, George, my husband will be home too so we can tell you our story altogether if you like.

Drawing by Donatella Monica

SCENE FIVE: a dining room

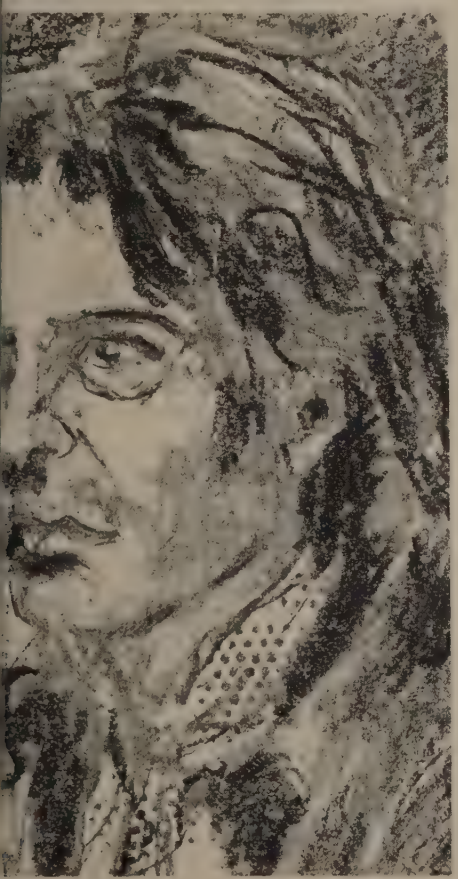
(A round table set with care. Four places: Johnny, George, Louise and Ernest. John's father, Ernest has a ruddy, round face; his hair is graying and beginning to bald.

At first, George feels uncomfortable in Ernest's company, but as time passes the ice melts.)

Johnny: Dad, I think George would like to know more about us.

Ernest: Well, what can I say. . . You see, I'm one of those people that

had to make their own way in life. It was rough, but with sacrifice I made it. I set up a big high class restaurant in an excellent location. I knew my business and the customers came. There was good money in it. We married and had two children — Johnny and his older brother, who is married now. Things seemed to be going well. Problems were never lacking though: there were business slumps, competition, sickness in the family . . . but altogether we were lucky. Nevertheless we all felt that something was missing . . . Why



don't you take it from here, Louise, you say it better.

Louise: Well, George, the fact is there are things that no economic well-being can substitute. For example, mutual trust, harmony, love — the real kind that has to be built day by day. I was becoming increasingly aware of the fact that the better off we were, the more each of us went our own way. Ernest was always more absorbed in his restaurant, always more nervous with his competitors; he was angry at everyone. The children's heads began to swell, they always wanted more things, and fought with each other. They were continually asking for the car and for more money. They studied less, and went from one date to another. But besides that, what really worried me was that they were becoming incommunicative and selfish. Harmony in the house had disappeared. This state of affairs weighed heavily on me. I felt as if all the work done to raise the children well was ruined, we didn't know them anymore. Ernest and I loved each other but it was a love that we took for granted, and I was afraid that it was growing cold.

George: I understand this all very well. It's normal, it's the world I know. But what made you change?

Johnny: The credit goes to Mom, to her convictions, and her way of living them. At this point we have to talk about a subject that perhaps you're not used to hearing. Of all of us, Mom was the only one who really believed in God. In the last few years we noticed that she had begun to take seriously things that we often ignored as if they had nothing to do with our lives. She did not content herself in accepting religion as one of the many social forms, to which we adapt. The God in which my mom believed was not a remote God, he was close to us. He had become her everything. She was convinced that he had a marvelous plan for each one of us and that the most intelligent thing we can do is follow him and cooperate with him even when his plan seems to be different from what we have in mind. Then everything falls into place like in your kaleidoscope. Instead if we rebel against that plan we find ourselves groping in darkness.

George: I've never heard anything like this before, but go ahead.

Louise: I met some people who helped me a great deal. My life had changed. Of course there were more failures than successes but having discovered that God is Love, each time I found the strength to start all over gain. My new friends helped me. I asked God to help me share my faith with my family. I would have paid any price for them to discover the essential things of life.

Ernest: In the same period of time, a turn of events came upon us like a storm, hitting me hardest of all. I had always been proud of my restaurant. It was 'my baby.' I had started from nothing and reached the top. I could give my children whatever they wanted. I thought then that material well-being would be enough for them. Well, three years ago, the owner of the building died and the new landlord wanted one year's rent in advance. Where could I find so much cash? I had to give it up. It almost killed me. I would have to start again from zero. What saved me from a breakdown was the thought of the boys and especially my wife's love. With her help I came to understand many things and many people that I used to criticize, like those who never got anywhere in life. Values that had been long suffocated in me by the exclusive interest in my business came into focus again. First among them, my faith in God.

As you can see, George, there is a kaleidoscope in the life of each one of us. 'Click' and the design changes.

Johnny: 'Click', it changed for my brother and I, too. No more car, no more money to burn. We had a big adjustment to make but we learned a lot. We became more responsible and felt the need to be more united to our parents. The moment had come for my mother to share with all of us the treasure she had found. Now we were ready to understand her. And then it was the beginning of a new story. If you want we can share it with you another time.

George: I don't know why but I'm a little afraid of that story. Yet I think I'll be back to hear the rest.

*

CURTAIN

(The story continues but the scenes which follow are left to the imagination of the reader.) ■

The very young and the Gospel

On my first day at school I cried when my mama had to leave. She hugged me and my brothers kissed me but I kept crying. Then I wanted to love my mama and my brothers and my teacher. I wanted to stay in the "new man." I gave my glasses to my mother to wipe and I stopped crying.

Mary, age 4½

At music, during my first full day of school, the teacher said not to talk. When she was in the middle of one sentence I started to talk. Luckily she didn't hear me! And then I said to myself, "Would I have talked if Jesus asked me not to? No." So I stopped talking because Jesus is in my teacher.

Michael, age 7

I was eating my sandwich and my sister wanted some of my juice. I didn't let her have any but then I let her have some and I let her have half my sandwich, too, because I knew she was hungry and I knew God was in her and that way I could live the virtue of generosity. I know God is in me because I feel him in me and God is in her too.

Colleen, age 5

One day my dad was giving me a ride to school, and he dropped me at the corner across the street from where all the other kids cross. I didn't want to get out there, far away from all the other kids. But I knew my dad was going to be late to pick up someone else, so instead of complaining, I said yes to Jesus Forsaken[1] and got out right away.

Edie, age 10

I was watching a football game on TV. My mom told me that since I was sick I had to go up to my room and rest. I really wanted to watch the rest of the football game. But I knew it was the will of God so I went to my room.

Tommy, age 11

One day I was getting dressed and my father asked me to do something. I started to fool around. He asked me to stop but I kept on doing it. Then he sent me to bed. While he was shutting the shades he said, "You can always come out and ask forgiveness." So I went to bed. I decided to come out and ask forgiveness because I had really disobeyed my father. I wanted to build unity with him again. My father forgave me and I did what he had asked me to do. When I had broken unity I felt sad. Then we had Jesus in our midst again and I felt happy.

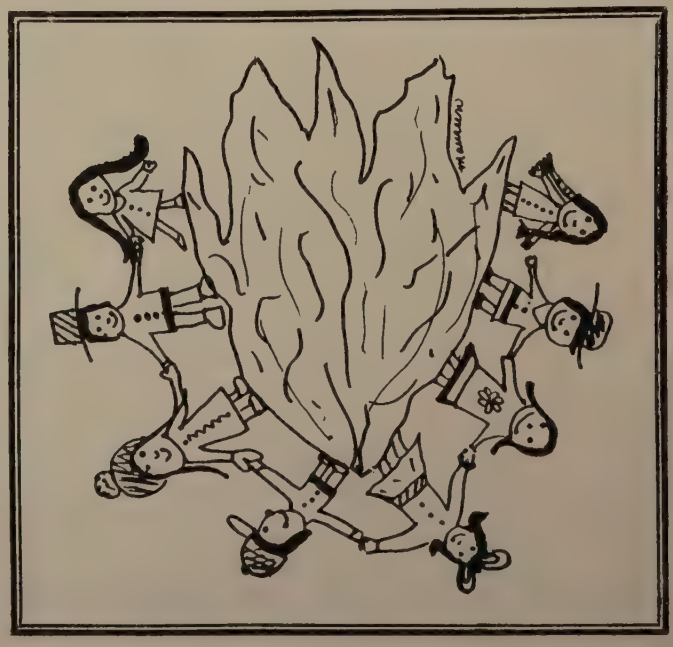
Joseph, age 8

One day in school, I was eating my lunch in the cafeteria, when I saw a girl sitting and eating by herself. At first, I thought that her friends who usually sat with her were absent but then I saw them and they were sitting at another table.

I was just going to stay at my own table with my friends and continue eating my lunch but the little voice inside me said that I should go and love Jesus in that girl. So I got up and walked over to where the girl was sitting and I sat down at her table. She looked really sad so I started talking with her about school and other things to cheer her up but she was still sad. I was about to give up trying to cheer her up but then I remembered the word of life, "Jesus loved his own in this world and would love them to the end." I knew I had to love the girl to the end too, even if it was hard. So then I just kept talking to her and little by little, she started talking to me, too.

I asked her what was the matter, why she was looking so sad. She said that she and her friends had had a fight and they weren't speaking to her because of a misunderstanding which developed into something bigger. Remembering the word of life, I tried to make her pain my own and to suffer with her. So for the next few days I sat and ate with her, really loving Jesus in her. She was really happy. Then the third day, when I was walking to the table where she was sitting, I saw her friends sitting with her. She got up and came to me and said that she and her friends had made up and that she was really thankful to me for keeping her company and for giving her advice during that week. It was like the hundredfold for me because I had entrusted this girl and her problem to Jesus' care and he had taken care of it. I was happy, too because this girl was really happy in the end, and I knew I had done the will of God.

Susan, age 14



1) Refers to the suffering of Jesus on the cross when he cried out: "My God, my God, why have you forsaken me?" (Mark 15:34).

LC humor

PHONE RATES ARE GOING UP !!!

LC cuisine

FANCY TUNA DISH
(4 servings)

1 can (13 ounces) solid white tuna packed in water
1 tbs. salad oil
1 medium onion
1 celery stalk
1 medium carrot
½ cup white wine
1 tsp. tomato paste
2/3 cup lukewarm water
1 beaten egg yolk
2 tbs. finely chopped parsley
4 heaping tbs. mayonnaise

Drain tuna and cut into large chunks. Finely chop onion, carrot and celery and saute in hot oil along with the tuna. Cook until onion is tender. Add the wine. When the wine evaporates add the tomato paste diluted in the water. Cover and simmer for 5 minutes. Before serving stir in the egg yolk and parsley.

Spoon over hot buttered rice or noodles for an attractive way of serving tuna. It's excellent even as a left-over, served cold on a bed of lettuce!
(We gave this recipe to our friend Cathy to try out. She was enthused and amazed: even her 20 month old baby loved it!)

RICE AS AN ENTREE
(4 servings)

½ cup uncooked rice
2 green peppers
2 red peppers
1 cup peas
1 oz. mushrooms
1 small onion finely chopped
fresh parsley, chopped
slices of tomatoes
salt
paprika
oil and vinegar to taste
1 fresh lemon

Steam rice. Clean and cut mushrooms in small pieces and marinate them in oil and lemon for at least 15 minutes. Roast the peppers in a hot oven for 20-30 minutes and peel them. Remove the seeds, then slice them in strips. Mix the cooked peas with mayonnaise. Mix peppers, mushrooms, peas and onion with rice. Mix oil, vinegar and paprika to taste, and add to rice. Finally, use your artistic touch to decorate with tomato slices and parsley. Serve cold, as an entree or a refreshing lunch (increasing the quantity of rice) and expect the congratulations of your guests or family.

LC tips

To wash wool clothing:
Let them soak overnight in a basin of cold water with two handfuls of regular kitchen salt. In the morning rinse them in cold water and lay them flat to dry. In this way wool will not mat or shrink and you will save your clothes from the damages of the dry cleaner's chemicals.

Energetic treatment for oily apartment plants:
Add a pinch of sugar to the soil each time you water the plant. If the plant has leaves that are turning yellow, this sugar-cure should take care of it. Furthermore, the plant will grow faster. (We tried it with an aloe plant . . . it really worked! Within a matter of months we had to change the vase twice because our "sweet" plant kept out-growing them). If by accident a leaf of an oily plant should break, it's advisable to cut off the broken part and apply mercurochrome to to the wound.

How to maintain cut roses:
Each day diagonally cut off a small piece of the stem and change the water. A knife is recommended rather than a pair of scissors. When the roses have not yet opened and begin to bend put them in a vase of hot water and you will see them perk up.

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*

ECUMENISM 79

(continued from page 8)

only theoretical. These men have a strong, point of reference. At the heart of their life there is a unanimity of faith. And so they make us reflect on what the Church is. Their presence makes us leave behind useless ecumenical dialogues that don't lead to unity. We are obliged to ask ourselves: 'What is unity? Can the unity of all Christians be recomposed without a visible center, without a universal shepherd?' I am always more convinced that our community will not last if it doesn't anticipate communion with the bishop of Rome without, by this, denying our families of origin."

Such a universal vision has enabled frère Roger to understand "from within, the ministry of a universal shepherd."

In this "Letter from Taizé," there was a photograph of frère Roger being welcomed with an embrace by Pope John Paul II. The caption read, "In order to concretize the seeking of a universal communion, we propose that in 1979, every person, every local community, pray every day for the bishop of Rome and for the transfiguration of his ecumenical ministry."

Speaking to the Egyptian delegation of the Coptic Orthodox Church sent by Shenouda III to Rome on June 23rd for the purpose of attesting to the fraternity between the two Churches, John Paul II, repeated that one of the main tasks of his pontificate was to strive to promote "the unity of all those who bear the holy name of Christian."

He strongly reaffirmed his determination to work for unity when he said, "The scandal of division must absolutely be put to an end."

It is a proposition animated by love and supported by truth, which all of us Christians must make our own. We must realize that from such a universal reconciliation can come the necessary strength to put a halt to that process of death, of which the events of South-East Asia, the armament race and the effects of atheism are the first symptoms.■

1. The Christian Century, vol. 95 no. 38 (Nov. 22, 1978) p. 1127, "Events and People."
2. The Christian Century, vol. 96 no. 2 (Jan. 17, 1979) p. 45, "The Roman Catholic Church: Can it Transcend the Crisis?"

ISAAC NEWTON
(1642 - 1727)

FROM GALILEO TO EINSTEIN

(continued from page 22)

universe on another plane. With the new concept of a curved space-time due to gravitation, all phenomena are open to new interpretations. Modern cosmology, which still has a long way to go in developing new theories, takes general relativity into account as it proceeds.

When Einstein died in 1955, his research was incomplete. He wished to carry his relativity theories to another point — to give a unified expression for all the physical world from the sub-nuclear particles to the infinite horizons at the far limits of the universe, where even the galaxies disappear. He often repeated that he believed the universe to be an expression of a unique idea. For him science is science worthy of the name only when inspired by "faith" in the sense of the universe. He called this a "religious sense of the cosmos." Each reality contains a "sense" that does not come from itself alone; but from a reality which pervades the whole universe. It is this reality that makes the universe intelligible and makes it possible to understand all of its parts and the laws that govern it. Einstein spent almost his entire life in seeking to give a logical mathematical expression to this intelligibility, to this "god in things," this immanent "god" who gives sense to everything. Here I used "god" in small letters since it is not the Christian conception of the transcendent "God" that Galileo had.

Galileo and Einstein were similar to one another in many ways, even if their circumstances varied widely Galileo drove the wedge that removed the crust of centuries of scientific stagnation; he was persecuted, his work disputed. Einstein opened wide that break to limitless dimensions; he was "idolized" as a liberator who solved "unsolvable problems and offered us keys that open the universe. These two luminous and disconcerting men, unshakeable in their "faith" in the significance and the "divine" sense of things were at the beginning and the end of an enormous scientific revolution. Even though each had a different concept of God, it is not difficult to find a common denominator between the two: God, as the reality that gives sense to the world

What is the Focolare Movement?

THE BEGINNINGS

The Focolare Movement began in 1943, in Italy. Chiara Lubich, with a small group of girls, realized in the midst of the total destruction of World War II, that God is the only one worth living for. Hence they began to place the Gospel in the center of their lives. The testament of Jesus became their Ideal: "That all may be one...that the world may know that you have sent me, and that you have loved them as you have loved me..." (Jn. 17,23). The life lived by these first girls, the spiritual way they spontaneously followed, gave rise to a form of spirituality proper to the Focolare Movement. It represents a powerful means of introducing the Gospel into modern life.

WHO ARE THE FOCOLARINI

The name "Focolarini" takes its origin from the Italian word "fire" and suggests the idea of "carriers of fire."

Single men and women live in separate communities called Focolare Centers. Their principal aim is to achieve unity among themselves through mutual charity practiced twenty-four hours a day. They follow the evangelical counsels of poverty, chastity, and obedience. They work as other lay men and women in regular jobs and professions.

Some married persons, even though continuing to live in their families, participate fully in the life of either the men's or women's Focolare Centers in their common effort to achieve this same unity. They are called "Married Focolarini."

THE VOLUNTEERS

The Volunteers, who are also called the "Volunteers of God," would like to transform all human realities according to the Gospel spirit. For this reason they remain in their jobs and in their professions in order to vivify them with this spirit.

Their aim is to help form a society made of men and women who are made "new" by the Gospel message and who can then bring new life to all fields of human activity (education, business, etc.). This results in new social relationships which, in turn, lead to the realization of new structures of society.

THE LARGEST MEMBERSHIP

The largest membership of the Movement is made up of men, women, and young people of all social conditions who are free of any formal ties with it. Their bond of unity stems from their free and willing acceptance of its spirit. They keep in touch with the Movement and with one another through large or small gatherings, publications, correspondence, and personal contact.

People with other commitments, even those bound to religious institutions, can form part of the Movement too because the Movement exists wherever its spirit is lived. People of non-Christian religions are also counted among the Movement's friends. Also those who owe no allegiance to any faith are often attracted by one or another of the Movement's aspects.

GEN

The new generations of the Focolare Movement form another Movement or, better, three movements: the Gen 2, the Gen 3 and the Gen 4 Movements, divided according to their various age groups. "Gen" stands for new generation.

Thousands of young people all over the world have been attracted by the spirituality of unity. Their number continues to grow.

At the core of this large group of youth, are Gen who have committed themselves to living the Gospel message of love. The Gen use all possible means to share with other youth the conviction they have that the Gospel is the answer to every question and the motive for everything they do.

NEW CITY spirituality

chiara lubich

when did we see you, lord?

The extraordinary dignity of every person, each individual's capacity for the infinite, and the need to discover God in our fellow human beings are some of the recurring themes here. The question, "Who is my neighbor?" is answered in the light of the Old and New Testaments, and in terms of our relationship with other Christians, with members of other religions, and with non-believers. Reflecting on the more than thirty-five years of experience of the Focolare Movement, the author describes how, by loving others, people can move from lives that are meaningless and empty to lives that are full and, in a real sense, divine.

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